append the substance of the paper: we give also a view of an ancient doorway on the Welsh Back.*

The Bristol architects were kindly anxious to receive at a dinner the London architects who were attending the meeting, and had fixed Saturday for the purpose: so few of the latter, however, were able to remain over that day, that the intention will probably be abandoned.

AN ACCOUNT OF THE CHURCH OF ST. MARY, REDCLIFFE, BRISTOL.

I REGRET very much that continued occupations of an absorbing character have prevented me from investigating the early history of this time-honoured monument, St. Mary Redcliffe Church, as it deserves. Piety, science, art, literature, and mystery have jointly and severally put their mark on this structure, and have made it an object of interest to so many classes of minds, that there are few buildings in the country which have so wide a fame. Founded, completed, and re-edified by Bristol merchants, as I have elsewhere remarked, the Christian (even if careless of material beauty) may view it as a noble monument of the stintless devotion of men in early times,—of men who thought not of the "nicely calculated less or more," and considered no expenditure short of the utmost of their power sufficient offering in the cause of God,—a spirit, I may say in passing, which is not extinct in our day. The antiquary, the architect, and the man of taste find in it an exhibition of skill and inventive power of the highest character, producing, as a result, extraordinary beauty: it is, to them, too, the autograph of a past time, speaking loudly and not uninstructively to the present. Further, there are models for the draughtsman, an involved history to exercise the ingenuity of the investigator, and a peculiarity in the arrangement of the work of different periods at the west end, which increase the difficulty of the disentanglement. Then for the poet, the student of mind in all its strange and startling phases, the biographer, and the lover of romance, its connection with the "wondrous boy who perished in his pride,"—the unhappy Chatterton, who, wanting so little, lost so much—a pure renown,—has made it a shrine demanding a pilgrimage.

The accessible materials for tracing the history of the church are scanty, but might doubtless be now increased by a diligent investigator. I must here remind you that Mr. Britton has brought together a variety of scattered notices in his interesting published "Account of Redcliffe Church."

Redcliffe appears to have been wholly distinct from Bristol till the bridge was built, and special charters were given to the men of Redcliffe,—one, for example, from Henry III. in 1247.

Grants for the erection of a church here as early as 1207 are mentioned by Barrett in "The History and Antiquities of the City of Bristol." Others are dated 1229, 1232, &c. There is an indulgence exensing ten days' penance to all who contributed to the repair of St. Mary's, Redcliffe, dated 1246. Going on, chronicles mention that a church was built here by Sir Simon de Burton and others, about 1294: he was mayor of Bristol six times between 1291 and 1304.

In 1376, the first William Canynges, according to Barrett, built the body of Redcliffe Church "from the cross aile downwards." In 1380 the work was still going on. This William Canynges was mayor six times: his will is dated 1396.

The spire was thrown down by lightning in 1445-6, and did great harm to the church; but the building was re-edified by the second William Canynges, aided, perhaps, by other inhabitants of the district.

Doubts have been expressed as to the extent to which Burton and the first Canynges contributed; but there seems to be no question about the fact, that to the second William Canynges, whose "worthy deeds declare a worthy wight," the church was greatly indebted; so much so, that he is popularly known as the founder. He was the grandson of the first-named Canynges, was born about 1400, was mayor five times, and died 1475. William Wyrcestre calls him "the richest and the wisest merchant" (*ditissimus et sapientissimus mercator*). George Canning, the statesman, was one of his descendants. Dallaway, who has given a sketch of William Canynges' life, describes the residence that he built for himself in Small-street. After the death of his wife, in 1460, he determined on dedicating himself to the Church; and ultimately became dean of the College of Westbury. He died in 1474 or 1475; and by his will he left his residuary property in trust for public works in the city of Bristol.

And now let us see what we find left of the various structures which have occupied the site. The church consists of an outer and inner north porch, a tower, nave with aisles, south porch, transepts with aisles (a rare occurrence), residences, and lady chapel.

The inner north porch and lower part of the tower are Early English in style, and might be earlier than Simon de Burton: they certainly are not later. The north porch and the upper part of tower are of the Decorated period, and may have been part of Burton's church. The south transept, the south porch, and much of the interior, are very little later, and may be attributed to the first William Canynges. The remainder of the church is Perpendicular, and belongs to the time of the second William Canynges.

We found corroborative evidence of the existence of a church of the same date as the inner porch (Early English), in taking down the clerestory of chancel (or "Overstorye," as William Wyrcestre calls it); some of the old stonework being worked up in the walls.

William Wyrcestre, already quoted, called also William Bottoner (his mother's maiden name), and who lived in the fifteenth century, has left in his "Itinerarium, or Book of Memorable Things," many curious memoranda and details respecting St. Mary's, Redcliffe; but it will be unnecessary for me on this occasion to do more than refer to a few of them. Bottoner was born (according to Dallaway) in 1415, and died about 1484, so that he was contemporary with the second William Canynges, to whom Redcliffe was much indebted.

The "Itinerary" is written in a very desultory manner, in bad Latin, with a curious mixture of the vernacular; and the dimensions are given in steps, &c., not very precisely. Still it is not without value. We learn from him that Norton was master of the works there ("*magistri operum*") at the time he wrote,—perhaps the architect. He takes one of his dimensions from the house of the workers in freestone, "*pro fundacione ecclesie de Radclyff*," and speaks of the residence for the chantry priests erected in the churchyard by Canynges. We learn from him that there was a fair cross in the middle of the churchyard,* and the detailed description he has left of the mouldings in the western door (from the description of Norton) the "freemason work" as he calls it, has served Professor Willis as the basis of his work on the "Architectural Nomenclature of the Middle Ages."

Camden, in his "Britannia," speaking of the growth of the city, and that there were hospitals built for the poor, and "neat churches for the glory of God," says,—"Amongst the rest the most beautiful is St. Mary's of Radcliffe without the walls, into which is a stately ascent by a great many stairs. So large is it, the workmanship so exquisite, and the roof so artificially vaulted with stone, and the tower so high, that in my opinion it goes much beyond all the parish churches in England I have yet seen. In it the founder,† William Canninges, has two honorary monuments: the one is his image in the habit of a magistrate, for he was five times mayor of this city; the other an image of the same person in clergyman's habit, for in his latter days he took orders, and was dean of the college which himself founded at Westbury."* This second monument, I may mention, was originally at Westbury, but when that building was destroyed in 1643, the monument was removed to Redcliffe.

The books and papers belonging to the church, of which there are many, are for the most part in a good state, and would doubtless afford some interesting particulars, if properly examined. In the course of a very hasty inspection, I observed a deed as to the lands for the endowment of Canynges' Chantries of St. Catherine and St. George, dated 146-. These lands were sold at the Dissolution by the commissioners of King Henry VIII.

A chantry was an endowment to provide for the chanting of masses for the souls of the testators or others. The bequest usually directed the erection of a chapel, in which the service was to be performed, and the term has come to be applied to the building. Many of our cathedrals and minsters contain specimens of these chantry chapels.

The most interesting document that I saw was the inventory of the furniture for the "Easter Sepulchre," given to the church by Canynges. As you know, it was the practice before the Reformation to set up in the churches, on the north side of the chancel, near the altar, a representation of the Entombment of Christ. A recess for the purpose, sometimes ornamented with sculptured decorations, may be seen in many of our churches. The crucifix was placed in the sepulchre on Good Friday, and watched till Easter Day, when it was taken out. The document in question, which has been several times printed, but not quite correctly, is as follows:—

"Mem. That Mayster Canynges hath delyvrded the iiij (4) day of Jule, in the yere of our Lorde 1470, to Maist' Nicholas Prust, Vicar of Redclif, Moynes Conteryn, Phelip Berthemew, and John Browne, procurators of St. Mary Redclif byforeseid, a new sepulcre well gilte with fyne golde, and a cever thereto.

"Item an ymage of God Almighty risyng oute of the same sepulcre, with all the ordynance that longeth thereto, that is to say, a hat made of tymb' and the yron worke thereto, &c.

"Item thereto 'longeth Hevyn, made of tymb' and steyned clothes.

"Item, Hell made of tymb' and yron worke with devells the number of xiij (13).

"Item iiij (4) knyghtes armed kepynge the sepulcre with their wepyns in their honde, that is to sey, ij (2) speres with ij (2) paryes.

"Item iiij (4) peyr of angels' whynges for iiij (4) angels made of tymb' and well peynted.

"Item the ffader the crowne and vice the ball with a crosse upon, well gilte with fyne golde.

"Item the Holy Goste comyng oute of Hevyn into the sepulcre.

"Item longyng to the iiij (4) angells iij chevelers."

"The Booke of the Accompte," dated 156- to 1580, was the earliest I saw: from this date the series seeme complete.

In the first year of Mary there is a payment to the ringers, at the proclamation of the "Quene;" also entry of the sum paid for a "masse booke." In the first year of Elizabeth mass and processions were still going on, and there are payments for the bearing of the cross, large candles, and frankincense; but in the second year of her reign we find payments for taking out the image and for painting Scripture in its place, also for taking down the high altar.

There is an agreement dated in the reign of Charles I. (1636) made with a carpenter for a new loft and frame for the bells. There is also a bond, dated 1768, from Thomas Bilbie for casting four bells.

The iron gates in the church are excellent pieces of workmanship: these were made by William Edney, smith. In the books I find a payment to him, in the year 1710, of 60*l.* for iron gates to chancel; and another of 80*l.* for two pair of gates at side of chancel, and two pair of hatches into middle chancel.

In this year, by the way, bricks in Bristol

* See page 483, in our present number.

* "Crux pulcherrima artificiose operata est in medio dicti cimiterii."

† This term is erroneous, as we have seen.

* Gibson's edition, 1695.

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